end is problem
get good cassette.

M 2400

Tuesday, April 30, 1974

New York City

MR.NYLAND: So this is the first -- the fourth, the last meeting of what we call this little series. So for a little while I don't think I will be here. We've made some changes as some of you perhaps know. We will now have three meetings conducted by different people in Warwick: On a Monday, on a Wednesday, and on a Friday, meetings very much like ~~Warwick~~ Robert has had on Wednesdays. Monday will be Peter and Friday will be David. That is three meetings. Then for this group we will have seven so-called moderators over a period of seven weeks rotation if we can locate the proper persons and if they are willing to do it. For three months we will try to conduct our affairs with talking about Work in that way. I will still have Thursday lunch and Saturday evening and Sunday. ~~As~~ that, I would say, ~~is~~ neither here nor there, because the main reason that we do ~~this~~ these is to give an opportunity for a variety of different kinds of people who are interested in Work to find out for themselves what they really know, ~~And~~ having to tell others, they are forced to formulate in a very clear manner ~~which will~~ so it does require on their part a great deal of understanding.

In the first place they must listen very well to what questions are asked. They have to digest it within themselves and make comparisons with what they know in silence. And then when they answer, they have to link up with that which as it were, ~~what were~~ the ends of the question, because many times a question roams all over the place. Sometimes the questioner does not know exactly what he wants to ask. So the answer has to link up with that what is really the ends of the question of the questioner; and from there on it has to be built up in a certain way. In the first place, to show an understanding of the question that establishes for the person who asks, a certain amount of confidence and trust. Then from there on building up logically from what has been said, to make that what has been said clear in the light of Work on oneself.

So that even if the question has to do with ordinary life, or an unconscious existence, that it is taken out of that realm and presented again as an answer to the question but this time in relation to the possibility of Work. And so the necessity of being clear about Work always has to be there. If that isn't there, then those who ~~xxxxxxxx~~ answer will fail. But if they do see that they fail, it will be of great value to them. It's not so much a question then of moderating because with moderating, you already have something ~~that has to be added~~. When the question is not clear or there are certain things that have been forgotten, particularly about impartiality and simultaneity, which are concepts which have to be mentioned every meeting and each person ~~has to~~ must be reminded that that is the quintessence of objective knowledge; and only that will help a person to understand why he ever has asked the question. And then ~~he'll~~ will know in what direction he has to look at his own question for its own solution.

(In answering questions, it is very much something that has to be ~~edited~~ added.)

Because he has to solve his own question by means of an experience. So it is not just a mental functioning and a communication of something that one talks about. It is very definitely an encouragement to use whatever has been said in his own life so that then he can be reassured that he knows the answer to his own question and that his experience has become part of his own life. With other words, one tries to change a little bit of the unconsciousness in which the question was asked into something that is a little bit more conscious or conscientious, and it is very definitely then linked up with the awakening process of one's inner life. And when that is given, then there is a value in such an answer. Otherwise a person who asks a question doesn't really know what to do, and there should be clarity in what he should do.

If there is a sequence of meetings, then it is necessary that whatever is given as an answer and sometimes an indication of a kind of a task or a suggestion, that that should be followed up at subsequent meetings. It is difficult for this group maybe but it has to be imparted to each person who will next week take over so that then there can be a certain continuity. That is always the difficulty in any meeting, to have a continuation of a thought that even as the questions are different, that they are related in principle and that depends a great deal on the kind of questions which are asked.

I would like to make quite clear that I am not a teacher, not even a guru. I don't want to be and I am not, I assure you. I am just a person with

a little more experience and when we talk, I am not even moderating. I am just holding up at times certain concepts that I believe in, and which I consider for myself to be truthful. It is entirely up to any one of you to take what you wish and to see if it can apply in your own life. If it does, you can find for certain results which are then an indication for yourself, if such results are, let's call it for a moment, agreeable, you then wish to continue with Work, but also then you have a confidence that you are the arbiter about such Work and that you are the judge and the jury and that you even condemn or pass a sentence on you, meaning by that that perhaps you are in for another six months of hard labor. You have to understand that because I don't want to create a wrong impression. I am just here to help you to some extent, to the extent that I am capable and I wish very much, as I said in the very beginning, that these meetings have helped you a little bit for clarification. They will be made available sometime in the future if they are worthwhile as a little series of four and perhaps then you can read them or be reminded. I also hope that in the future when there are different so-called moderators that maybe they can make reference every once in a while to questions we have discussed and to which I've given an answer, or some times I have given a suggestion to do something with it that not everything gets lost, so that you don't consider these four meetings as just finished and no further reference should be made to them. By all means, make references to such meetings. Make references to whatever it is that you have

read in ALL AND EVERYTHING. The meetings are only to help you explain what is in ALL AND EVERYTHING, because the whole idea of acceptance of yourself without criticism is the meaning of the first series of that book, and although there are many different examples given of people in the conditions of ordinary life and their experiences, it is always a question when you read and when you try to assimilate what is being written that you see if it is perhaps of use to you in your own life, when you can then apply it or at least understand it on that basis. You will have some results. So instead of continuing now lecturing you because that's the way it looks, again I say I don't lecture you. I just talk and you take if you wish. It won't harm me if you don't. I hope you do listen enough to know what I believe is essential regarding Gurdjieff's teachings.

Maybe you have some questions that have accumulated over the last weeks. So let's talk about them.

Yuh. Mention your name.

Questioner: Jeffrey Zankell.

MR. NYLAND: Yuh.

Jeffrey: Ah .. in making attempts..

MR. NYLAND: You have to talk a little louder, huh? Bob, shouldn't he, yah?

Jeffrey: I've been making attempts to try and have some kind of awareness of my body while I'm walking. Ah, and I've been finding the biggest stumbling block having enough, well, spending enough time and energy on this has been that in that my thoughts get in the way. The constant thoughts that go through my mind interrupt, seem to interrupt when I concentrate.

MR. NYLAND: We've talked about it, haven't we?

Jeffrey: Yes.

MR. NYLAND: And do you remember what I said?

Jeffrey: No, I haven't talked about it with you.

MR. NYLAND: Oh, I've talked about it in these meetings.

Jeffrey: Ah, I talked about it with some of the other people some weeks ago.

MR. NYLAND: Good, and what did they tell you?

Jeffrey: Ah.. well, the last thing that was told me was just to keep on doing it and more than that ...

MR. NYLAND: Did it help?

Jeffrey: Ah, not particularly. There still were some questions that came to my mind, the major question being that I -- whereas I think I understand that if I try to cut off this flow of thoughts, it won't work; it won't be useful to me in trying to stop ...

MR. NYLAND: You think you can?

Jeffrey: No, I don't think I can and I don't think it would be useful to try.

MR. NYLAND: Did you try it?

Jeffrey: Yes, I have tried ...

MR. NYLAND: It didn't work?

Jeffrey: - no -

MR. NYLAND: So that is not the answer, is it?

Jeffrey: No. Ah, but I was wondering if perhaps there was some other way to try to channel some of that energy back into Work on myself.

MR. NYLAND: It is as it were a fight between two forces. One of the ordinary mind, the ordinary thoughts in your mind, and the other your wish to do something with your inner life, isn't it?

Jeffrey: Yeh.

MR. NYLAND: Now what does one do when you find that one is stronger than the other? In general.

Jeffrey: It seems that there are...

MR. NYLAND: Let's say and I am there is a wind blowing on the road and I want to go straight and the wind blows me to the side. What do I do?

Jeffrey: You can either push harder toward the wind or you can.....

MR. NYLAND: Yes, somehow or other you have to have more force reacting -- as reacting towards the wind. So if I want to honestly wish to Work on myself and if that can be indicated by saying I would like to develop my inner life or become more -- have more understanding about the reality of what I actually am, I have to give it much more energy and its energy in the form of the wish with which I start. That is one condition. The other quite obviously is to reduce my thought process to a minimum without being able to stop it because it will continue, ~~because~~ I don't want to give it too much energy. I don't want this thought process going on and babbling

and having all kinds of ideas. So I have to find times when my thought process is already at a minimum or I have to find some ways by which I reduce the thought process, as it were, try to take them out of my mind and only allow certain thoughts in relation to my existence to exist. Have you tried either one?

Jeffrey: No. I Work whenever it is convenient. I don't try to pick a time .

MR. NYLAND: When you Work when it's convenient and there is an interference with your ordinary thought process, it's not convenient. It's obvious, you cannot say that. You find out that you have trouble. How often do you have trouble and how often don't you have trouble?

Jeffrey: I have trouble most of the time.

MR. NYLAND: Well, then, it is very weak, isn't it? Jeffrey: yes sir. Well, why do you want to Work then?

Jeffrey: Ah , it seems to me that one of the reasons I want to Work is to get rid of that very process, that very ...

MR. NYLAND: Oh ho -- that's not the reason for Working. That happens to be the obstacle on the road to Work but the motivation is quite different. What could be the motivation for yourself when you Say, "I wish to Work?" Why does anyone really want to Work? So called "Work on oneself — on himself?

Jeffrey: To develop any potential one might have to its maximum.

MR. NYLAND: Yah, but, how do you know you have potential? Hah?

Jeffrey: I don't.

MR. NYLAND: You what?

Jeffrey: I don't.

MR. NYLAND: Well, then you can't use it. You have to find something else. You first have to find out why you want to Work.

Jeffrey: I'm going to do that.

MR. NYLAND: Yah, not out of curiosity and not because someone else is telling you. You have to find out for yourself, yes, that's what I really want to do, And for that of course the motivation exists then in that sense. but Also the motivation has to be justified. For instance, if you want to do something and it has -- gives a certain direction in which you want to go, it is not only the starting point but it's also the end point which is represented by a certain aim that you have in mind. So it is a question of what you are now affected by that kind of a wish and then the determination if you can at least define it in some way or other of what you want to reach. You understand there are two sides to that. One is the wish, the way I am now that I want to change it because I don't like what I am, But for that I have to have a substitute for what I wish to become. Is that clear?

Jeffrey: Y es. as an idea It is clear, but in terms of my life, it's not.

MR. NYLAND: No. The question of application is up to you. If it is clear in your mind and you have really a desire to act in accordance with it, go ahead and Work. All right?
What does the silence mean? That you want to keep it in your head?

Jeffrey: Not .. you asked me if it's OK and I said yes.

MR. NYLAND: Will you try?

Jeffrey: Ah, to ~~the point~~ kind of wish, yah, but it seems like I don't know exactly which direction to take.

MR. NYLAND: What can give you a wish?

Jeffrey: What can give it to me?

MR. NYLAND: Yah. Where will you get the wish? Will you buy it somewhere?

Jeffrey: No, it has to be something I guess is

MR. NYLAND: That's right. It has to be within you. It means you have to find out a little bit what you are and maybe there are certain things about yourself you really don't like or you feel ought to be changed or mannerisms of yourself which ~~you feel~~ are not becoming. For that you have to have a little bit more idea of what you are striving toward, and if Gurdjieff says, "harmonious man", you have to start to define what you really understand ~~why~~ by that kind of harmony. You have to have much more clarity in your life/going in a certain direction and it's up to you to help to give it direction which is needed and not just flounder along in a unconscious state. We talk about two different things: one is an unconscious state on this Earth, and the other is the accomplishment of consciousness and conscience also on this Earth but which indicates a growth from where I am, unconscious into a state of conscious/ness If that is my wish ~~that~~ then I have to find out how to get there. But the wish has to be very clear ~~hat~~ that you really want it. All right?

Jeffrey: Yes.

MR. NYLAND: We'll assume that if the voice, ~~if~~ the tonality of your voice or the strength that comes out by saying, "Yes" is an indication of your wish, I hope that God will help you.

What other questions?

Questioner: Mr. Nyland?

MR. NYLAND: Yah.

Questioner: Peter Greenpkin.

MR. NYLAND: Yes.

Peter: In Working I've found at different times , Working during the day, stopping my activity and making an attempt, and in the evening, I've had results-- I've had definite results and there have been very strong efforts that I've made. And I find that in efforts I've made in the morning it's not been the case at all. I have a lot of difficulty Working in the morning.

MR. NYLAND: Does it take you long to wake up physically?

Peter: Yeh.

MR. NYLAND: Has this been a habit or have you ever changed it?

Peter: It wasn't always that way.

MR. NYLAND: Since when?

Peter: The last few months especially.

MR. NYLAND: You mean it came the last few months?

Peter: It's been getting worse but it's more noticeable the last few months.

MR. NYLAND: Have you any idea why?

Peter: No.

MR. NYLAND: And have you done anything about it?

Peter: The last few days I try getting up earlier and I've gotten up early before the alarm and sat up in bed and tried to have something present, tried to just to be present...

MR. NYLAND: Peter, if you sit up in the bed instead of thinking about Work, think about something you really like to do that day. Not Work. Like a little child looking forward to a picnic. That -- again there are two ways: one is what might happen in the future and you get excited about it if you can, and the other is gratitude for having slept, and that you are alive, and find yourself breathing in the morning. Those are two possibilities. A man finds himself at the moment when he wakes up, physically, in between two states. One is a sleeping state in which certain things do take place but in a very slow order and definitely not very much to his knowledge -- he doesn't know much about it unless his dreams have a very definite meaning for him. And the other is a quite definitely an open possibility of an expenditure of energy during the day in certain kinds of work that you like to do, if that exists. Can you find something that you really like to do early in the morning when you get up? Anything

Peter: You mean .. can I really find something to do?

MR. NYLAND: Yah .... yah. anything. Riding a bicycle?

Peter: Riding a bicycle -- that's it.

MR. NYLAND: Anything. It doesn't make any difference as long as you want to do it. As soon as you find something you really want to do, you, you will wake up. Because there is interest. Maybe you look forward to a conversation with some-

one. You can have a conversation you like. Maybe you have a book you couldn't read the evening before because you were too tired, you can continue reading it. Do anything you wish . But when you are awake. That is one way of helping your -- your period you have to spend between half being awake, opening your eyelids, and so forth , your eyes opening a little bit and seeing a little bit up to the moment where you can say, "Yes, now I'm alive and I'm all right." It's just to speed up that little process. All right, that's one way. The other is not necessarily getting up because you have the same process only a little earlier. Sometimes I suggest if you want to do it, take a cold shower, or take a shower immediately. Stumble into the shower bath and you just take it; or if that is a little bit too radical, put a right wet towel in front of your bed and stand on it. Don't run away from it when you get out . Stand on it so that your feet actually get cold. You will know damned well that you are existing at that time and this question of still being asleep is quite nonsensical.

That's the second way; the third is not to sit on the edge of your bed, but to get up in front of the bed and do all kind of exercises. You have done first obligatory? Can you do that? Really intensely? One, two, three, four, like that?

Peter: Yes.

MR. NYLAND: Can you say it aloud? Do you have an opportunity ? Don't you wake someone else up?

Peter: I would wake someone else up.

MR. NYLAND: Oh, too bad. Go to the bathroom and All right.

Peter: Sure OK

Mr. Nyl.: You can do it. So there are three ways of waking up quick and after you have made

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that effort, then you try to Work on yourself, because then you know what it is to be awake. You take a step towards the second awakening. All right, Peter?

Peter: Yes.

MR. NYLAND: Yeh, you ought to know by this time. You've been coming here long enough. There should not be any longer any interference with this question of waking up slowly. The morning is beautiful when you want to use it. But there has to be a wish actually to want to use it. But if that isn't there of course it has no meaning. ~~Does it answer it?~~ Does it answer it?

Peter: Yes.

MR. NYLAND: OK. You'll do it then. You will do it and you will report on it next week. OK.

Peter: Yes, sir.

MR. NYLAND: Which is the arm back there?

Questioner: Francine

MR. NYLAND: Francine, yes.

Francine: I have a task to report on. (Francine: He was here, Mr. Nyland)

MR. NYLAND: By the way, where was your husband last week? Huh, why didn't he see me?

Francine: I don't know ~~He was here~~, Mr. Nyland.

MR. NYLAND: You remember, that was the arrangement?

Francine: Yes.

MR. NYLAND: Yeh. Ask him why he didn't, will you? Ok., OK, Go ahead and tell me about

About yourself.

Francine: The task was ..

Mr. NYLAND: A little louder. You are in a very unfavorable position ~~in regard to~~ regarding ~~that,~~ ~~as a whole~~ the rest of the group.

Francine: The task w-

MR. NYLAND: It doesn't help much, does it? We should have a sounding board here that throws it over. Come on, Francine, a little more, huh?

Francine: ~~The~~ ~~I made I emptied~~ The task was to say that I was empty and and when I said I was this I was thinking

MR. NYLAND: I don't hear it myself. What were you doing?

Francine: I was saying that "I am empty ~~emptied~~ and I wish to grow and I wasn't shallow at the time

MR. NYLAND: Do you hear it in the back there? ~~anybody?~~

Several voices: No.

MR. NYLAND: Francine, Come on. You had a wish to do something and it was what -- Shallow?

Francine: I had a wish to ~~fulfillment~~ fulfilled, Mr. Nyland, but I have to become empty first.

MR. NYLAND: No. Who told you that? Last time you and I talked about that I said it was not necessary to be empty first. You take yourself as you are and you accept whatever ~~you are even~~ it is even if that ~~xxxxxxx~~ would be by description/that you are empty. You exist, that's the point we make. Empty or not there is life in you. One recognizes one's life existing. For one moment it is life. Then I would like to continue with that experience because regarding my life I can be quite impartial. I just see it. When my life ~~become~~ starts to manifest, then I have an idea about how it ought to be or that what happens in that kind of a form of manifestation I may like or dislike

or have some opinion about. So Then I have a little problem in remaining aware of that or conscious regarding it. But there is no question about when I have a wish to Work that I can Work immediately. I don't start saying that I'm empty. It doesn't matter. There is life in you. I thought we explained that last time. Did you forget? Or wasn't it clear? Is it clear now, Francine? I made it too difficult for you, huh? We will leave it for the time being. We will come back to it, all right? It sometimes is a difficult question. One wants to Work and there is emptiness and sometimes that is more than enough for a person to say, "I cannot Work." One has to get over that state then because it isn't true. Emptiness is a description of a state of oneself in an unconscious existence. And then one says, "I wish to be filled." When it comes to this question of consciousness it has nothing to do with filling and emptiness. It only has to do with the facts of an existence, the acceptance of that existence whatever it is is sufficient for an 'I' to start to operate in regarding myself and then observing me. And the process of Work is very simple at that time exactly because there is emptiness, because the emptiness prevents a great deal of what otherwise could affect me from affecting me because there is very little in that emptiness that could operate that way. I am empty sometimes in my feeling and empty in my mind. That is why sometimes I don't know what to do in ordinary life, but it is an excellent condition for an observation process, because there is no interference of my mind regarding an attempt I could make regarding awareness. Do you understand that? Do you understand that this question of emptiness belongs to an unconscious state? And that the question of awareness belongs to a conscious one? Can you see the two as two forces existing when there is an attempt for Work and that the description of myself that I am empty or the description of saying I'm unworthy or the description of saying, I 'm a sinner or the description of saying simply I'm weak or even a description of saying I don't know if God would really accept me -- all such conditions are -- or rather, all such descriptions are simple conditions of myself in my ordinary life, and many times, of course, they have a certain value in my ordinary life because that is the way I was brought up; and of course I always have to describe such states,

But from the standpoint of an acceptance from above, that is, an objective one, it does not matter at all the kind of condition I happen to be in. All that is required is that I realize that I am alive. And for a very simple reason: The direction towards where I wish to go if I say that is like above which is a different level from where I am now and which would indicate that there is a desire to grow on a higher level and on a higher level finding gradually the possibilities of more freedom, that then the more I can see what I will have to lose in going from the level of the Earth to the level of a planet, to the level of the Sun, to the level of the Milky Ways, ultimately to the level of God if you like to use for it that word, that I lose more and more the manifestations of life, that I lose more and more that what is now a form in which my life happens to manifest, and/when that this life already on Earth is not using a form and is not there, and I call it empty, the question of the emptiness is very useful because I become less and less interfered with with my ordinary manifestations and I can see life much more as it is. Ultimately my life should become completely free from any form. If you want to understand that, that is the idea of infinity. That is a concept of God. If one is religious, one wishes to find God. For that we pray, for that we think and feel, for that we become devoted, for that there are many rules and regulations and ideas given in any kind of religion of how one should behave, what one should do in order to become free from sin, or whatever it is that is given, as it were, for the regulations of any kind of religion or dogma or even the doctrine according with which one should live. And so the ultimate aim of that is always the same: to reach a freedom in which there is a unity or a fusion or the possibility of an understanding of God himself. And whatever is meant by God even in prayer, not knowing exactly what is meant by this concept of God, it is usually quite well understood that it is something that has a different kind of property from what I am now and quite definitely is also free from a variety of different interpretations which I now must use. And when I say, "I wish to wake up," it means that I let go all the different things that now are binding me.

You see when I'm asleep physically I am bound because I do not move. I am bound by this sleep, there is no activity. And the sleep prevents an activity, certainly physical activity, because if I toss around, I don't sleep well, And what takes place in my sleep regarding the different sense organs, they are very much reduced. I've said before that hearing continues but also at a very low level. Quite definitely I close my eyes in order to -- not to have any impressions received by my eyes. Touch is not there really except when it happens to be a little strong and all the different things like taste, they don't exist, not for me when I'm asleep. So when I wake up I go over into a new world in which those kind of ideas related to the five sense organs start to function, And so it is this constant being bound by my sleep that allows me, when I don't sleep, to see more of myself, but again it is a form of bondage, because in ordinary life in the semi -- semi-sleep and awakened state, I still remain bound by the manifestations of the form, And that what I need regarding the fulfillment of my religion is to be able to be free as life in order then, as it were, to meet the all life giving Father existing and for that I pray. So you see the emptiness can be of great help when I realize that and the emptiness has to become even more. I have to empty myself of a variety of different concepts which now seem to be real but which were laid on to me many times by so-called associations during my existence on this Earth when I grew up, these so-called acquired characteristics of my life. All of that has to be understood that I must really give them up. It is a difficult thing; it is the meaning of but to become like a child, because a child is not as yet filled or has not as many attachments to it. That what is given in a sociological surrounding, the acquired characteristics, don't exist as yet for a child. It just is beginning, and therefore there is much more freedom; And when it says in the Bible that one should become like a child, it means one should reach the state of much more freedom. The whole process of Work on oneself has to do with the separation of that what is really life existing, as it were, by itself, and the manifestations of life which we in an unconscious state consider life itself, And that concept has to be changed for ourselves to become more and more

acquainted with the idea of life as a concept by itself without form and to be able to separate, if possible, the relationship of life and form. We talk about that many times but you must see that Work on oneself has to do with that kind of a principle, because the principle in one's own life realizing what is really meant by this existence of life itself and the form it takes, is really the relationship between the body and the feeling center. And there is a very definite reason why the feeling center is not complete and why the body is dependent on the feeling, because the body is always used for the expression of the feeling so that the feeling itself has no language. It is at that low state of development and I would almost say as a result of this feeling becoming dependent on the physical body for expression, it has done even worse to itself than originally was planned. Originally, it was in one's heart; then the heart was used for the blood circulation for the physical body and there was no further indication that it could consider consist cover continue to exist in the heart itself. Almost I would say there was no place for it. Then there was a development of the solar plexus which would take place then -- the center would be acting or would function as a center for one's feeling, but since the feeling required the expression through the body, the solar plexus started to divide up into many little cells which started to migrate over the rest of the body and were located in different places of the body and became nerve nodes in contact with the solar plexus and having to function by translating any kind of vibration rate into an existence of the body corresponding to the feeling; and since this unity, as it were, unconsciously exists as in such a strong measure it is very difficult to separate the feeling center, as such, from the expression of it through the physical body. If you look at Work in that way that is really a requirement you will see also why two things are required in Work itself. One is to develop the feeling and to give it a different form in itself — different attributes we call that a different way of intensity of a feeling so that it can leave the surface, the periphery, of my body but can actually continue to exist more and more essentially within myself. That is one possibility and I call it

simply emotional development. There is much more connected with that than just deepening it because the quality of feeling when it changes into an emotion, means for me an introduction of different forms of life besides myself and gradually learning to care for life of others or life in certain forms of plants and animals and then sharing with them the realization of my own life, and furthermore developing that kind of a thought, as it were, to include in this functioning of an emotional center that what belongs to the totality of the universe because life itself is not bound when it is eternal.

Alright. Side 2

Excuse me for going a little in detail. The questions are not as yet sufficient to maintain a level and this what I'm talking about is extremely useful for a person to understand why he should Work, because it is this particular problem, how can I deepen my life and what is necessary for the expression of my life when it is deepened. This is the one side of it, that is, the development of an emotional state. And we say then in Gurdieffian- - Gurdieffian terms, the development of a Kesdjanian body. But you see the principle is that then this emotional existence can be on its own and will not need the body for expression. Now this means at the same time that and I want to add that so as to complete it, I don't want to go into too much detail. The body is left without this expresssion on the part of the feeling and it feels quite uncomfortable because all throughout an unconscious existence, my body has been used for the expression of feelings and definitely including activity expression of what I think, in a certain form of activity. Now when the source of one of such activities, as represented by my feeling, wishing to be expressed, is taken away from the body, it feels very much empty, And it wants to have something more to indicate that it has a reason for existing, because you know in

ordinary life, when there is a recognition of that what is taking place within oneself and it is recognized by someone else, it gives you great pleasure to know that you are acknowledged. And the body has exactly that same feeling within your personality yet it is, as it were, shorn off ~~having~~ the -- having been shorn of this possibility of existing for a certain purpose; And when it is then not used any longer, it does not wish to exist. It is interesting because the body wants to have that kind of recognition -- recognition as if it is being used. And therefore we have this function of sensing, to ~~xxx~~ create for the body itself something that makes it realize that it is worthwhile to continue to live. So we leave that alone because it belongs to Work itself in order to give the body something to exist for. Then it can be left alone and then there is a possibility for the further growth of the other two centers: one, as you know now, is the emotional one, and the other is the mind itself.

When the mind in thinking is not so dependent on the body, It is only dependent on it when the mind wishes the thoughts to go over into activity. But the mind is on a different level from the feeling and can already exist by itself without having it to put into activity the thoughts which occur in the mind; And the mind to some extent uses its own philosophy in order to acquaint itself with itself without being dependent on any of the other centers. And that what is the head and the brain or what is the mind in a person is then quite self-sufficient and can carry on for a long time by itself. It has an advantage that it can exist regardless of the results of Work. It has a disadvantage that in the continuation of the thought process, it begins to interfere with the process of awareness and that is why in your attempts, your mind will come in all the time trying to tell you, as it were, "Don't forget me," Because that what you consider an attempt for awareness somehow or other I don't like it as a mind. It is an activity of

a mental quality and I don't like to have that happen right next door to me. So the mind comes in your ordinary brain, your ordinary thinking process, your ordinary formulatory process, even your ponderability comes in comparing that what is awareness with that what is ordinary thinking. And your thought process will tell you that your thoughts are just as clever as what you reach by means of awareness. Again, this is an added difficulty. Why My Work is not so easy. The reason that one can get across that particular obstacle is that in reality in application of Work and in having then an awareness function for oneself, the results are quite obviously different from the the results which one obtains by means of thinking. That has to be understood as a very definite requirement for Work. Because that what is the mind and continues to think, remains subjective in its nature. That what you wish to have is something objective and you will only reach that by means of what we call awareness, a process of recording without any further description, the purity of the mind itself as it was originally conceived. And again the difficulty of the acquired characteristics have made the mind what it is now, much more a prattling machine simply saying certain things coming from the mind and where we attach a great deal of value to the philosophical aspects of it partly because the mind also can start to think on its own a little logically and sometimes a little original and then in the direction of science, it accomplishes something that is not known and for that reason we start to ascribe to the mind almost heavenly properties. It is true that the mind can function that way but it is so seldom and it is definitely not a regular affair for ordinary people and we are just ordinary people. We are not genii, and not inventors. We are not originals. We are just copying artists. Many times we look for that what is original and it remains a combination or recombination of all kind of subjective matter. A real artist in creation should create that what is as yet not of this Earth but would link -- but could link up with the condition of the Earth itself

up to a higher level and a higher step and that is really art and for that reason we say the real creation of 'I' is a work of objective art because in that 'I' there is a difference in an awareness as functioning but in a quality of that what is not subjective and is, as it were, free from the manifestations of the subjectivity which we live in when we are unconscious and living on this Earth.

What questions have you now? fTry to extract now as much as you can from this last meeting because I won't be here. I have an advantage over the others because I've lived a little longer and I've thought a great deal about Work. And maybe that ought to help you to get clear so that you can Work, that you don't have the excuse that you don't know. You must know. So talk. What is it you have?

Richard Mandell:
Questioner: Mr. Nyland?

MR. NYLAND: Yah.

Richard!
Questioner: I spent the week doing the task that you gave me last week which was as I understood it to formulate an aspiration in regard to the understanding I had come to the group and in regard to Work. And I spent the week doing that and preparing for this and I not really could come to any clear formulation because many suggested themselves to me, and everytime I'd use the word, it was an attempt which is to go into that place in me that is simple and honest and my real self. And so all I can do is offer you this moment and explain that I wish to be a man and to use my energies toward that end when it is possible.

MR. NYLAND: I think, Richard, this is right if one wishes a relationship

with a group, you have to have some ~~views~~ thing you can give and you only will be able to ~~do that~~ give it when it is a property of yours/free to give and which has the quality that you are of being unique. You see you don't have to give in a relationship with people in a group that what they themselves could find out easily themselves by experience. If it is on that level of just helping or being nice and kind, in time such people will be ~~knocked~~ helped by someone else. When you really wish to give something in the relationship I mentioned and it has to do with the growth of the group and the recognition of the group's aim, you have to be able to give that what is also for you that same kind of an aim. And I've said before that only the members ~~of the~~ in a group who unite in the aim which is the same, will understand the principle for that aim, and their application of the principles remains for themselves in their ordinary unconscious existence something that belongs to themselves until they can free themselves from it and that then the principle itself can be understood. So don't worry about it. Keep on Working on yourself to become very clear about what you wish for yourself. Then you can expand it and include gradually ~~the~~ a few others in which you then wish to give that what is precious for yourself and you can easily part with it because you know how to make it again. You see, you don't have to have any fear that once when you have as I've called it a possession that you can give it because a possession has been reached by your own Work and you can continue to Work to replace what you are giving away. There are more reasons than that because a man who Works is in contact with that what he wishes to give to others and at the same time he is in contact with the source of all life so he becomes then the transforming machine, a conversion of that what is given to him which he then converts in certain form to be used partly let's say as words, partly as an activity or a way of having a posture regarding someone else. In any relationship with anyone, one becomes a conversion machine for that kind of energy to be applied then in the gift and giving it to someone who might be able to use it. You understand that?

Richard: Yes.

MR. NYLAND: Keep on going.

John adage
Questioner: Mr. Nyland.

MR.NYLAND: Yah.

John
Questioner: John adage

MR. NYLAND: YESs

John: Today I had a feeling of urgency and that I was getting ~~into a~~ from the group
a fact then
and that Work was alive in my life and that time was ~~effective~~ and I'm not going to live forever and I have to make the most of that opportunity. And I see my limitations and I see where .

MR. NYLAND: Joe, only live to the extent that you have a wish and that you have energy for it. Don't talk about your limitations and don't talk too much about death. That is an experience which gives me life. That is the advantage of the consideration of death that I say, "Yes, I will die but I ~~have a life~~ am alive now." That means that there is still an opportunity for me now of doing certain things before I die. And what your state is in which you describe is quite right. It is that way that one continues to consider oneself, partly as an instrument for an accomplishment of a different kind of nature, and partly as a fulfillment of that what is the life of yourself now in this form to be able to understand why this life now exists and what is the responsibility for the life when you take that as a responsibility. It will always help you to wish to Work, because all such statements now become very positive to one and you consider them when you are quiet and you can as it were talk to yourself in your inner-- inner chamber. That is where you can be what you actually are without any further considerations of limitations. It's interesting

one can find sometimes a realization of infinity within oneself. It is as if sometimes an experience can take place. It takes you completely up almost as if you don't exist and at the same time there is such a tremendous realization of existing but not any more in the form you are familiar with. Try to keep that attitude for yourself in wishing to Work and always come back to the simplicity of Work itself that you can apply it whenever you have an opportunity for it. But the greatest requirement is really to remain simple about it and not to lose yourself in descriptions. And in the simplicity that what will really give the final sanction to remaining simple is your honesty with yourself. You will grow up. You will live longer. You won't die yet. You have ample opportunity to find yourself. Keep on digging to see yourself many times. You see sometimes this whole question of impartiality is not so easily understood. I compare it every once in a while with sitting in a theatre. That what is sitting in the theatre has an audience is an 'I'. There is a screen. There's nothing on it-just it's lit up. Then all of a sudden, there I come on the screen and I walk across the screen. I sit in the audience also. I recognize myself, that's all. I don't see anything else but this little figure walking. That for me is impartiality. I notice myself and being now acquainted with myself appearing on the screen, I see that I am an actor without any further definition of how I act, particularly because that figure on the screen is just walking and therefore there is nothing that I have to admire / only I recognize myself. And 'I' does that, recognizing me, that I exist, and that I am and that I am walking. And the process that takes place between the 'I' in the audience which is me, my 'I' , watching/the first to see and then becoming acquainted because I know myself well enough and then having an awareness that that figure on the screen walking across there is a process in which this 'I' recognizes me for what I am. Try to keep that picture in mind because you can expand it more. You can say, "Yes, at the present time it is walking but now it wants to do all kinds of acrobatic movements. It wants to stand on its head. It simply uses the hands for certain exercises. It wants to twist its body in different ways while it is walking from one side of the theatre to the other. And all the time

this 'I' is observing. And make statements, "It is me doing that,"without any particular admiration. You see you have to learn that that what is now taking place is simply taking place as a result of your unconsciousness. And you sit in the audience and observe that and you are not identified with what takes place on the podium. You just see you yourself as a figure performing and all the time this 'I' remains aware of you. Try to understand Work a little bit in that sense because it becomes extremely simple. There's nothing unusual about it and you can visualize many times yourself as if you are projected against a screen. Plato had the same idea as that what man was, he saw the shadow on the wall. It's the same, the same principle is involved: an objectivity functioning.

You see, Joe, your death is still quite far off. You still have many performances on the screen and I hope that many times there will be an 'I', your 'I', in the audience becoming aware of you. Never mind what you are doing and how you're doing it, simply the continuation of the fact that you exist which is registered by this 'I' and becoming more and more acquainted with the reality of your unconscious existence. All right?

John

~~Joe~~ (~~John~~?) : Thanks, Mr. Nyland.

Bill Kahill

Questioner: Mr. Nyland?

MR . NYLAND: Who?

Bill

Questioner: Mr. Nyland?

MR. NYLAND: Yeh

Questioner: Myname is Bill Kahill.

MR. NYLAND: Yeh.

Bill: At the beginning of the meeting, in your opening words, you said that you weren't a teacher. Then what -- what is a teacher?

MR. NYLAND: Oh . .. A teacher presupposes pupils for which he, in the first place, must become responsible when the teacher has a school. When there is a teacher, there is necessarily a relationship which many times binds a pupil to the teacher. The fact that I don't want to be a teacher and I say I'm not, means I don't want any relationship of that kind. I just want to remain free so that then it is up to the person who listens to do. If there is a pupil-guru relation, the pupil becomes much too dependent on the guru and he cannot move sometimes unless he has OK from the guru: cannot do this, cannot do that. That would be a teacher who wants to devote part of his life to the teaching in order to inculcate into the pupil something that he then will do and act in accordance. But the pupil is not free. He will all the time imitate. My aim is to arouse and awaken in each person that what is there latent. I am interested for each person to realize what is the c enter of his own life. I would like at certain times to be able to touch that and then say, "What in reality is you." The place where that is within one we call Magnetic Center and gradually the Magnetic Center in the understanding of it by me as a person becomes my teacher. There is no more need for any teacher when once Magnetic Center has been touched and can start to talk. My purpose is simply to try to touch it; to try to describe what is meant by this kind of non-dimensionality, by that kind of existence which is completely free from time and space, which exists nevertheless regardless of the non-dimensionality and then introduces, if one wants to think about it, the concept of omnipresence and omniscience and omnipotence within Magnetic Center. And when one gradually beomes aware of the existence of that as life existing, I said a little while ago, in eternity and is willing to listen to that what is being told by that Magnetic Center, sometimes very feebly because it's still too much imprisoned, and sometimes not knowing exactly how to talk to something that is very very little developed like the beginnings of a consciousness and quite definitely of a conscience, that and then what

as necessary is to keep on touching that magnetic center in giving it encouragement to learn how to teach a person from within. Then he is free from anybody. And then he can be on his own and a relationship of teacher and pupil is established within himself and he doesn't need anybody anymore. After some time, he will have experiences which he can recognize and if he has difficulty in knowing ~~whether~~ it is right or wrong, he has created his own 'I' which will give him that kind of information that he really needs when he then allows his 'I' to participate in his life and starting from magnetic center to go out again to the periphery of ordinary existence, that what is his 'I' will continue to be with him and even if then he has difficulty understanding what ought to be done, there is enough in him then at that time there's this kind of sacred information that he's entitled in his prayer to ask his God to help him further. Teachers in my opinion are not necessary. Sometimes they wish to exist themselves for a little self-glorification, or they interpret a task given to them and putting themselves a little bit on a pedestal and calling those who come around to hear him disciples, I think his relationship towards them is quite wrong when it is like a guru, teacher. It is just a person with experience who can help one across the difficulties of an obstacle, teaching a conclusion and to help to create within himself a certain way of thinking or a logicality in building up concepts which then must necessarily lead to something within himself. That is the exposure to these kind of influences will create in the person who asks questions and wants to find an answer an aspirational quality. And it is not directed towards the guru. It is directed towards himself, wishing to become what he ought to become as a grown up person, conscious and conscientious. So the wish then is a different one which then starts in a person, aspiration, that is, the influence from outside reaches him to a point where there is no further return possible and when he has realized his own reality as a freedom which he never really understood because his magnetic center was always covered up, and always imprisoned, and never could function. We do that by means of an 'I'

by that what is objective, searching to touch gradually that what is within, and the whole preliminaries which are necessary as far as Work is concerned - this question of the acquisition of the knowledge of what is an awareness, what is really meant by impartiality, what is meant by timelessness which we call simultaneity, is really nothing else but an introduction for this 'I' to develop and to reach through essence that what is essentially essential as a quality of oneself. Then when this 'I' finds life imprisoned, it wishes to set that life free and from that time on the relationship is the wish to become conscious and for the Magnetic Center, to wish to become conscientious. Then the relationship is understandable because then there is very definitely an aim on the part of an 'I' to wish to continue. And all of it is based on one's own experience, without the benefit of having anybody tell what is right or wrong, because your own conscience will tell you that. You don't need a teacher for it.

A teacher can give you a little discipline, if you wish it, but when there is enough wish for life and a wish for understanding oneself, who the hell wants a teacher? My conscience in the beginning is my teacher. My God, in my prayer in the beginning, is my teacher. When I have an 'I', I give it the functions of telling me what is needed to give me knowledge about myself, and that from there on, I am what I am by the grace of God.

You understand now what I mean?

Bill: John: Well, that's very helpful. Thank you kindly.

MR. NYLAND: Okay, it's enough.

Zev Guber: Mr. Nyland?

MR. NYLAND: Yah.

Zev: I've been coming to meetings for some time and I find myself in meetings, I find my body wanting to go to sleep. I find myself becoming

drowsy. It's almost ~~a~~ condition like a seance.

MR. NYLAND: ~~Yes~~, you've been coming for several years , off and on.

Zev: Yes.

MR. NYLAND: What makes you not wish to come regularly for some time and actually become a little serious about attempts for Work? It is so silly to say that you are tired. Perhaps you are. If so, it is not the right time to think about Work. But I'll be damned if I wish to have $10,000 that is in the hands of my lawyers in Philadelphia, I certainly won't fall asleep and miss the train or the plane. I will be there.

It all depends how much do you really value this kind of Work, the necessity of objectivity, the necessity of freedom, the necessity of taking on the responsibility for the continuation of growth of yourself, the necessity of recognizing your inner life as more important than the outside life manifestations.

That is the whole problem. You will never fall asleep when you really are convinced you've got to keep your eyes open. If you want to keep your eyes open, because your eyelids just dropped down, will you use matchsticks to keep them open? Do you think that a nurse when she has to administer ~~(illegible)~~ a sick person can allow herself to fall asleep, particularly when there is a relationship between the nurse and the sick person or maybe her father? Do you think that she wishes to sleep? Do you think that in an emergency when people are crying for help because there has been an accident, you think you will think about sleepiness? When there is something you have to do in order to pull someone out from under the car?

Just compare it with that and these are ordinary existences of ordinary life. There is a possibility that gradually one can start to understand what is involved in wishing to Work on oneself. I've said many times and that doesn't mean one has to agree with it - if I don't

Work on myself, I die.

That is my death and in order to keep on Working on myself, I die every day, thousand deaths. That gives me the wish to Work. The importance for a person is to see that he has food to feed that what is important. Ordinary solid and liquid food is fine and, of course, breathing is necessary for air, and impressions, without any question, through the five sense organs are absolutely essential for the maintenance of this body on Earth. But we are talking about the development of something that could exist on a different kind of a level. And if I really know why it happens to be that way and why it is now ~~cupped~~ covered up, and why I have to take the responsibility of Work on myself in order to make sure that my life itself is protected, because I will be called to account - what did I do with my life, not the way I lived on Earth. What did I do actually in preserving that kind of talent?

If the Bible talks about talents, ten or five or one, they have to be used. In the Bible of course, it has to be twice as much to be made of them and the one who buried it in this Earth, he thought he was very good because he keeps ~~it~~ was keeping it. And you know what happened? He was thrown out in the outer ~~bounds~~ darkness where he was gnashing his teeth.

That was not at all what one has to do with one's life. One has to use it to the best of one's ability so that when St. Peter might ask: what have you done with your life? - you said, I've tried my best. Even to make more of it, I said, if I can I would like to tell you that I've added to my life, that I've taken my life as it expressed in the outer world, through my manifestations, and I've recognized another form of life within me. And I've called it inner life, and more essential, and I've tried to educate that and to give it all the chances in the world for further development. And you say to St. Peter,

- don't you see, St. Peter, I've made - I've tried honestly to make a Kesdjanian body, I've enlarged the scope of my emotions, I've included God into the life experiences, and I've done something with my Soul because I wished that my Soul to exist without the existence of my body, that I could continue with my life the way it ought to be in whatever spiritual form I could think of, or conceive of. And, St. Peter, don't hold it against me that I was still unconscious many times.

If you wish to Work, then Work, and then your yes is yes. If you just come once in a while, please don't come at all. Forget it. You see, it is difficult to know how much you have to give because you don't really know the value of your own payment. Is it a payment to Mother Nature, or is it also a payment for your Soul to exist? And you don't know the value of your Soul. All you know is by negation the value of what binds you and the payment is in direct proportion to that what you know is the bondage. And the more you are giving up of your bondage, while you are living on Earth, the less you will have to pay because you are making a payment in fighting against the bondage itself.

You see, it is a question between Mother Nature and yourself, as a growing up human being, in the beginning, completely influenced by Mother Nature because she needs you and she's going to keep you asleep. There's a little period that you were an uninhibited child. It was too short for anything really to take place, and our educational system and whatever may be the causes of the Earth itself, because the unconscious atmosphere still is king on this Earth - all of that affected one. Each person and acquired characteristics were like so many cloaks that are put on one and which made it much and much more difficult to reach the essential essence quality of oneself. But you see, that is exactly the problem, to understand what you have to do regarding yourself, to find out what you can do and for that reason,

the application is such an essential part of Work because it takes it out of the uncertainty of a little bit of something that is written in a book or even something that is represented by someone you say - yeah, he could be my teacher.

It doesn't help you ~~capture~~ at all. That what you need is to have something that starts within yourself. Then, at least, it is your own. Then you can ask God to help that what is you. He will recognize you. He won't recognize your guru. That's a relationship between the guru and his God. Your God is only interested in you as you are. That's what you have to find out. And you see the necessity then of Work on yourself. One is, of course, a development, spiritually, of an evolution of a possibility of remaining free. The other is the necessity of the recognition of life existing everywhere and that that what is now given to us, living this life on Earth, is to understand the purpose and the aim of now existing and the utilization of everything that can be done, to do it ~~put~~ to the best of one's knowledge, with the best of intentions, with the best of your intellect, understanding and a constant wish to continue to Work on yourself, for the sake - sometimes I say - for the glory of God becoming a human being, harmonious, poised and simple, honest and serious.

I'll see you again sometime. Work with all your heart, with your head directing what is the light on that path, and with your hands, doing what you have to do and not be lazy.

Goodnight, everybody.

END TAPE

Trans: Helen Boyd/(end)Mollie
ROUGH: "
Proof: Mollie/
proof: Lori Dewar